

DEVELOPMENT OF INNOVATIVE IDEAS IN IMPLEMENTATION OF LOVE CURRICULUM

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Abstract

The Ministry of Religion of the Republic of Indonesia is currently initiating the Love Curriculum, an educational initiative that aims to instill the values of love for God, fellow human beings, the environment, and the nation from an early age. The method of writing the results of the review article research begins with a gap analysis followed by the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-analyses) method. The PRISMA method consists of 5 stages carried out: 1) defining eligibility criteria, 2) determining sources of information, 3) selecting data, 4) collecting data, and 5) taking data. This curriculum emphasizes four main aspects. "First, building love for God (Habrum Minallah), where children are accustomed to strengthening their relationship with Allah from an early age. "Second, building love for fellow human beings, regardless of religion. Children must be accustomed to diversity, building a strong Habrum Minannas. "Third, forming concern for the environment (Habrum Bi'ah). fourth, love for the nation (Hubbul Wathan). With the implementation of the Love Curriculum, it is hoped that Indonesia can produce a generation that is more tolerant, inclusive, and full of compassion—creating a harmonious society in diversity.

Keywords: Ideas, Implementation, love curriculum

INTRODUCTION

The transformation of education in Indonesia continues in response to the complexity of contemporary challenges. The "Love Curriculum" initiated by the Ministry of Religious Affairs of the Republic of Indonesia emerged as a strategic innovation to instill the values of compassion, empathy, and harmony in learning in Islamic educational institutions. This policy is a response to the phenomenon of moral degradation, increasing intolerance, and violence involving the younger generation (Mukhlis, 2018). The Ministry of Religious Affairs of the Republic of Indonesia is currently initiating the Love Curriculum, an educational initiative that aims to instill the values of love for God, fellow human beings, the environment, and the nation from an early age. The Director General of Islamic Education, Amien Suyitno, emphasized that character education in Indonesia requires deeper innovation, one of which is through a more integrative and systematic approach in the curriculum. According to him, there is still a phenomenon at the elementary education level where children show intolerant attitudes, blame each other, and even hate each other because of differences in beliefs. This often happens without being realized from an early age. Therefore, the Love Curriculum is present as a solution through the insertion of diversity values in various subjects, especially in Islamic education under the auspices of the Ministry of Religious Affairs.

The Love Curriculum is relevant to the humanistic approach (Maslow, 1943) which emphasizes the importance of an environment that supports self-actualization through unconditional acceptance and empathy. In the context of Islamic education, this curriculum is in line with the concept of rahmatan lil 'alamin which is the main mission of Islamic teachings (Abdurrohim, 2023). Islamic education is truly based on the values of compassion, as exemplified by the Prophet Muhammad SAW in educating his companions and people. Several previous studies have explored aspects of love-based education in different contexts. The study (Yuliharti, 2019) emphasized that the love approach in education creates a conducive learning environment for intellectual, emotional, and spiritual development. Research (Husnaini et al., 2024) found the effectiveness of love-based and tolerance education in reducing bullying and intergroup conflict in

schools. Meanwhile, Samosir et al. (2024) highlighted the urgency of education based on human values in the digital era to offset dehumanization due to technology-mediated interactions.

MRESEARCH METHOD

This article was compiled using a qualitative method through a systematic literature review approach.(Rachmawati & Purwandari, 2022).This research presents comprehensive and balanced facts by summarizing the results of previous research.(Andriani, 2021). Articles were collected through Google Scholar with a publication year range of 2019 – 2024.The keywords used in the search are "Curriculum" and "Implementation of Love Curriculum". The articles found in the search results are specified again using the PRISMA flow.The method of writing the results of this article review research begins with a gap analysis followed by the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-analyses) method. The PRISMA method consists of 5 stages carried out: 1) defining eligibility criteria, 2) determining information sources, 3) selecting data, 4) collecting data, and 5) taking data.(Utami et al., 2021).

DISCUSSION**1. Conceptual Foundation of Love Curriculum**

The Love Curriculum initiated by the Ministry of Religion of the Republic of Indonesia is an educational innovation that emphasizes the internalization of the values of compassion in the learning process. Based on the policy document published by the Ministry of Religion, the Love Curriculum is defined as "a set of plans and arrangements regarding the objectives, content, and learning materials as well as the methods used as guidelines for organizing learning activities based on the values of compassion, empathy, and harmony to achieve certain educational goals" (Ministry of Religion, 2023). The basic principles of the Love Curriculum are based on the premise that effective education not only transfers knowledge, but also shapes the attitudes and behavior of students through the instillation of positive values, especially the value of compassion in all aspects of life. The basic principles of the Love Curriculum include several fundamental aspects that have been mentioned above, namely the principles of holism, humanism, inclusiveness and sustainability.

The results of the analysis identified four fundamental principles that form the basis of the Love Curriculum. The principle of holism emphasizes the comprehensive development of students including cognitive, affective, and psychomotor aspects. The principle of humanism focuses on respect for the dignity and uniqueness of each individual. The principle of inclusivity emphasizes the acceptance of diversity as wealth, while the principle of sustainability emphasizes the consistent application of compassionate values at all levels of education (Nursalim & Iskandar, 2021). The philosophical foundation of the Love Curriculum is based on three complementary perspectives: Islamic education with the concept of rahmatan lil 'alamin which emphasizes the spread of compassion regardless of differences (Baok et al., 2025; Sarnoto, 2018), humanism which emphasizes the development of individual potential through unconditional acceptance and empathy (Baok et al., 2025), and the theory of compassion as a fundamental need for optimal human development (Yuliharti, 2019).

The philosophical foundation of the Love Curriculum is rooted in three main foundations: Islamic education, humanism, and the theory of compassion. From the perspective of Islamic education, the Love Curriculum adopts the concept of rahmatan lil 'alamin (blessing for all nature) which is the main mission in Islamic teachings. This concept emphasizes the importance of spreading compassion, goodness, and benefits to all creatures regardless of background and differences. As stated by (Sarnoto, 2018), Islamic teachings strongly emphasize the importance of compassion as a foundation for human interaction. This is reflected in various verses of the Qur'an and hadith that encourage Muslims to spread compassion and avoid behavior that harms others. From a humanist perspective, the Love Curriculum adopts the view that every human being has intrinsic dignity and value that needs to be appreciated and developed. The humanistic approach to education, as expressed by figures such as (Maslow, 1943), emphasizes the importance of creating an environment that supports individual self-actualization through unconditional acceptance and empathy. The Love Curriculum adopts this view by emphasizing the importance of a harmonious relationship between educators and students based on the values of affection and mutual respect (Baok et al., 2025)

From the perspective of the theory of compassion, the Love Curriculum adopts the view that compassion is a fundamental human need that needs to be met for optimal development. According to Yuliharti (2019), compassion plays an important role in personality formation, emotional intelligence development, and improving

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individual psychological well-being. In the context of education, compassion can be a transformative force that allows students to grow and develop optimally. When compared to other character education concepts and value-based curricula, the Love Curriculum has several unique features. First, the Love Curriculum places a stronger emphasis on the value of compassion as the main foundation in the formation of students' character. While character education generally includes various values such as honesty, responsibility, and justice, the Love Curriculum places compassion as the main value that serves as an umbrella for other values. Second, the Love Curriculum has a more explicit spiritual dimension because it is rooted in religious teachings, especially Islam. This distinguishes it from more secular approaches to character education. Third, the Love Curriculum emphasizes the importance of building harmonious relationships between educators and students based on the values of compassion, while character education in general focuses more on instilling values through a structured learning process.

2. Goal Orientation and Implementation Targets

Based on the analysis of the Ministry of Religious Affairs' policy documentation (2023), the objectives of implementing the Love Curriculum are classified into three main dimensions. The first dimension focuses on character formation based on compassion which includes the development of empathy, caring, tolerance, and positive emotional management through the role model of educators and the integration of values in learning. The second dimension emphasizes increasing social harmony and tolerance between religious communities by fostering an attitude of mutual respect in the context of Indonesia's diversity. The third dimension emphasizes the integration of love values in all aspects of education through collaborative learning methods, the development of teaching materials with messages of compassion, and the creation of a conducive school environment (Gade, 2011).

The main objective of implementing the Love Curriculum is to shape students' character based on compassion. Through internalization of the values of compassion, students are expected to develop good personalities, which are reflected in their daily attitudes and behaviors. According to the Ministry of Religious Affairs policy document, character formation based on compassion includes the development of several main characteristics, such as empathy, concern for others, tolerance, and the ability to manage emotions positively. In its implementation, character formation based on compassion is carried out through various strategies, such as role models from educators, habits in daily life, and integration of values of compassion in learning. The second objective of the Love Curriculum is to increase social harmony and tolerance between religious communities. Amid the diversity of religions, ethnicities, and cultures in Indonesia, the Love Curriculum seeks to foster an attitude of mutual respect and appreciation for differences. Through instilling the values of compassion, students are expected to develop inclusive attitudes and avoid discriminatory behavior towards different groups. Hopefully, this will contribute to the creation of a harmonious and peaceful society where diversity is seen as a strength, not a source of conflict. The third objective of the Love Curriculum is the integration of love values into educational subjects and activities. Unlike the character education approach which is often taught as a separate subject, the Love Curriculum emphasizes the importance of integrating love values into all aspects of education, including subjects, extracurricular activities, and daily interactions in the school environment. According to (Gade, 2011) the integration of love values in learning can be done in various ways, such as the use of collaborative learning methods, the development of teaching materials containing messages of love, and the creation of a school environment that reflects love values.

3. Approaches in implementing the love curriculum

This curriculum is implemented through reflective, multicultural, participatory, humanistic, integrative, and exemplary approaches. Learning in madrasah is designed to instill an attitude of mutual respect, build empathy, and foster a sense of love for others and the environment.

a. reflective approach

The reflective approach is a way of learning that involves thinking deeply about personal experiences, both past and current, to understand and improve oneself. This approach involves the process of analyzing, evaluating, and making sense of experiences to take learning and apply it in the future. The reflective approach encourages a person to find meaning from experiences, both positive and negative, and relate them to existing knowledge and beliefs. Through reflective thinking, a person can change beliefs and behaviors that are no longer relevant or effective, and develop new skills and strategies.

b. Approachmulticultural

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A multicultural approach is a perspective that recognizes and values the diversity of cultures, ethnicities, religions, languages, and social backgrounds in society. It involves efforts to understand, respect, and celebrate these differences in various aspects of life, including education.

In education, a multicultural approach encourages students to learn about different cultures, appreciate differences, and develop skills to interact positively with people from different backgrounds.

c. **Participatory Approach**

a learning model that emphasizes the active involvement of students in the learning process, not only as recipients of information, but as subjects who actively participate in planning, implementing, and evaluating learning. This approach encourages students to collaborate, dialogue, and make decisions together, thereby improving understanding, memory, and critical thinking skills.

d. The humanistic approach in education is an approach that emphasizes the development of individual potential as a whole, including cognitive, affective, and psychomotor aspects. This approach focuses on meeting the basic needs and potential of students, creating a safe, supportive learning environment, and encouraging them to achieve self-actualization. The humanistic approach sees each student as a unique individual with different potentials and needs. And the teacher acts as a facilitator who helps students in the learning process and directs them to find knowledge and skills that are relevant to their needs and interests.

e. Integrative approaches in education refer to efforts to bring together various aspects of learning, both within a subject (intersubject) and between subjects (intersubject), to create a more meaningful and real-world learning experience. This approach aims to help students build a more comprehensive understanding and develop critical thinking skills.

f. The role model approach in education is a method in which educators provide examples of positive behavior, attitudes, and values that are expected to be imitated by students. This approach is rooted in the principle that children tend to learn and shape behavior through observation and imitation, especially from figures they admire or consider important. The role model approach is an effective method in education because children tend to learn through imitation. By providing good examples, educators can help shape positive character and improve the quality of student learning.

CLOSING

The Love Curriculum is relevant to the humanistic approach (Maslow, 1943) which emphasizes the importance of an environment that supports self-actualization through unconditional acceptance and empathy. In the context of Islamic education, this curriculum is in line with the concept of rahmatan lil 'alamin which is the main mission of Islamic teachings (Abdurrohim, 2023). Islamic education is truly based on the values of compassion, as exemplified by the Prophet Muhammad SAW in educating his companions and people. Several previous studies have explored aspects of compassion-based education in different contexts. The study (Yuliharti, 2019) emphasized that the love approach in education forms a conducive learning environment for intellectual, emotional, and spiritual development. The implementation of the Love Curriculum is expected to bring real changes in social life, both in the context of religion, human relations, and national diversity. As an initial step, the Ministry of Religion will provide assistance to educators and prepare evaluation instruments that can measure the success of the Love Curriculum on an ongoing basis. With the implementation of the Love Curriculum, it is hoped that Indonesia can produce a more tolerant, inclusive, and compassionate generation—creating a harmonious society in diversity.

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